

## Equality of Man the Inspiring Thought of the Ages

By MICHAEL J. JORDAN,  
Former President of the Irish Charitable Society.

**I**T HAS been said that the only reality is an idea. Whether this is true or not, it is safe to say that no reality has more strongly impressed itself upon the minds of reformers in all ages, and, I think, been fraught with more benefit to the human species than this idea of equality, when properly understood.

Doubtless there are many good Americans who believe that this principle, as set out in the declaration of independence, was the first proclamation of the equality of man, that it had never been previously asserted, and that the signers of the declaration were its first political sponsors. It may be noted in passing how few accurately quote the words of the declaration—"all men are created equal," and also that the words of the constitution of Massachusetts, embodying a similar idea, are not the same—"All men are born free and equal."

To understand the meaning of the words it will be necessary to glance at their origin. Herodotus tells us the government of the many has the most beautiful name of all—in Greek, "esonomia," or equality. Seneca evidently had before him the idea of similarity of rights when he said: "The chief part of equity is equality." But it was from the old Stoic philosophers that the Roman lawyers took the idea and declared: "Omnes homines natura aequales sunt"—all men by nature are equal. This was strictly a principle to be followed in the administration of law. The law should make no distinction between men of any race or clime. The idea was well known in later days in Europe and probably influenced Louis X. of France in the preamble to his decree emancipating the serfs, as may be judged by these strong words: "Whereas, according to natural law, everybody ought to be free." Rousseau, and the French philosophers known as the encyclopedists, for the purpose of rectifying the social and legal status of the great masses of the French people, asserted the equal rights of all men. This is the meaning of equality as contained in the great baptismal vow of the American nation—the declaration of independence.

It does not, of course, mean that all men are created equal in the sense that their taste, color, height and weight are equal. It does not mean that the material wealth of one man should not be greater than that of another. It simply means, as its history clearly implies—for there is no doubt that the idea came to America from the French philosophers to whom I referred—that all men are equal before the law. In the former sense Balzac well says: "Equality may be a beautiful theory; no one yet has seen it an accomplished fact." In the latter sense it is, according to Sir Henry Maine, a principle "which has most thoroughly leavened modern opinion, and which promises to modify most deeply the constitution of societies and the policies of states." In this sense it has made America

A land where girt with friend or foe,  
A man may speak the thing he will.

*Michael J. Jordan*

## Incompetent Teachers

By PROF. CAMILLO VON KLENZE,  
Of Germany.

The teachers are really charming fellows and it would be a pity to turn them out, but they are essentially bad.

The Americans are trying unsuccessfully to ape German methods. The German boy is trained in the gymnasium and properly fitted to take up university work, while the average American boy is poorly prepared to do university work when he is admitted to the university. Few American boys know what they want to study or why they want to study it when they go to college.

Not so in Germany. There the boy fits himself to take up a certain university work. When the American boy goes to college and the American method of university teaching is applied it fails to work.

The trouble is that the Americans have their college and university methods mixed and few of the teachers know which method to apply or how to apply it.

Comparatively few men of the first intellectual class are going through college. Our students don't know exactly what they are going to college for. They don't know what modern education means. We turn out hundreds of "Ph. D.'s" who take their "Ph. D.'s" simply to get a job. They ask for the doctor's dissertation as they would for a glass of water. Then they plod through it and when it is finished they leave this field for life, if employment in some other field presents itself. Some have done a little work in a little field and are absolutely good for nothing else. They feel a claim to greatness because they have plodded over their doctor's thesis and have been given the hood.

American university teachers do not keep in touch with the trend of things. They bottle themselves up in their specialty and stay there.

## Children Should Be Heard

By MRS. M. N. VAN VLIET,  
Chicago.

of discipline and development of child nature the adage might well be revised to read: "Children should be heard as well as seen."

Children have their rights in the home as well as father and mother. One of these rights is to be heard. To be constantly suppressing the impulse of the child to give expression to its thoughts retards mental development, prevents the cultivation of the faculty of thinking clearly and speaking concisely and fluently, and destroys that poise and self-reliance and independence of thought which are so essential in the grown man or woman. We cannot expect that the adult is going to possess these desirable qualifications, if for the first 15 years of its life it has known nothing but repression and suppression, and its opinions have been scorned as of no weight or value.

It is just as impolite and shows just as bad breeding to cut off your child in conversation as to cut off your visitor. And you cannot expect that your child will have respect for your conversation and opinions, if you do not show like consideration for its conversation and opinions, when honestly expressed. Let the children be heard!

## Why the Public School Teachers Should Organize

By MISS MARGARET A. HALEY,  
President of the National Federation of Teachers.

**T**HE public school, as a branch of the public service, is not receiving from the public the moral and financial support it must receive to accomplish its purpose. The teachers throughout the United States are awakening to the realization of this fact through their own sufferings, caused by the following conditions: Greatly increased cost of living, together with the constant demand for higher standards of scholarship and professional attainments and culture which must be met with practically stationary and wholly inadequate salaries; insecurity of tenure of office and no provision for old age; and lastly, lack of recognition of a teacher as an educator, due to the increased tendency towards "factoryizing" education, making the teacher an automaton—a mere factory hand whose duty it is to carry out mechanically and unquestionably the ideas and orders of those clothed with the authority of position who may or may not know the needs of the teacher or how to minister to them. The individuality of the teacher and her power of initiative are thus destroyed and the result is courses of study, regulations and equipment which the teachers not only have had no voice in selecting, but which often have no relation to the children's needs, and which prove a hindrance instead of a help in teaching.

It is necessary that the public understand the effect which teaching under these conditions is having upon the education of the children. This information can be brought to the attention of the public only through the teachers, and the teachers can work effectively only through organization. There are those who think of the welfare of the children and their needs as separate from those of the teachers. They think of any organization for the bettering of the teachers' conditions as something selfish and wholly apart from the interests of the children and the people, if not positively opposed to the latter. While the immediate object of organization may be the bettering of the teachers' conditions, both teachers and public must realize that the ultimate end is the betterment of the service. Any organization of teachers whose object and methods are not in harmony with the best interests of the children and the schools must eventually work its own destruction.

Through intelligent and organized effort to better the conditions of teaching will come better understanding of the relation of the public school to the community. The relation is still too often comprehended by the teachers and public in but one of its respects, viz., as a means of acquiring facility in the R's. Important as this work is it is merely accidental to the great object of the public school and a means to an end, not an end in itself. A grave responsibility rests on the public school teachers and one which no fear of opposition or misunderstanding excuses them from meeting. It is to organize for the purpose of securing conditions that will make it possible for the public school, as a democratic institution, to perform its proper function in the social organism, which is the preservation and development of the democratic ideal.

Not only must the teachers themselves organize, but to work most effectively for and through the public school they must learn to cooperate with existing organizations in every field whose object is the public good. At no time in our nation's history have the need and opportunity for such cooperation effort been so great. Organization is the recognized method of all intelligent effort to-day.

## Don't Tell It All

By AMELIA BINGHAM.

makes a woman more interesting, and which would be lost were the whole truth known about her. She would not be half as fascinating, half as attractive, were she to tell the whole truth about herself.

Conventionalities force us to tell "white lies." Form and social customs forbid us to speak the truth at all times. For my part, I would always be bluntly honest, always strike out from the shoulder, but I cannot.

How many times the society woman, as well as the actress, acts a lie! How often one is wearied almost beyond endurance, and yet one must hide that weariness and smile and be gay, because one's duty as hostess demands it of us! How often we must simulate a laugh when we would weep, or weep when we could laugh!

The whole world is a stage. Women must act a part, must conceal their real feelings or give offense. One cannot always consider one's self; one must consider the feelings of others, and oftentimes to spare another we must lie.

Aye, and we have more power over our fellow men when we conceal something. When we give just a touch of mystery, just a suspicion that we are keeping something back, we create a curiosity to know more of us, to probe deep enough to solve the riddle of what we are hiding, and we become of greater importance in consequence.

If we told the truth about ourselves, if we were all perfect, then what would be the need of churches and ministerial preachments and exhortations to be good? Besides, I do not think men crave to know the whole truth about a woman. The spice of mystery which something withheld adds to a woman is very seductive to a man, and he puzzles his brain to probe to the bottom of what he feels certain is hidden from him, and while thus mystified he is interested.

Were the woman to tell the whole truth of how absolutely without mystery or past or hidden faults and virtues she is he would turn from her contemptuously and declare: "Le jeu ne vaut pas la chandelle!"

## Strenuousness

By DR. WILLIAM H. P. FAUNCE,  
President of Brown University.

considering how to start. Yet we stand outside the realm of ripened wisdom and assurance and stable conviction.

The men of our time are more attached to expedients than to principles, preferring action to thought. Our age is strenuous to the breaking point.

### Speaker Cannon.

Referring to the Parker argument that Congress being so overwhelmingly Republican, he (Parker) could do no harm, Speaker Cannon says:

"A President without both houses of congress back of him doesn't amount to much more than a cat without claws in that place that foameth with fire and brimstone."

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